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Episcopalians Make Strong Showing at Impact Briefing DPS 89069

by Val Hymes, freelance reporter

WASHINGTON, D. C. (DPS, Apr. 13) -- Nearly 100 Episcopal lay and clerical leaders, led by Presiding Bishop Edmond L. Browning, went to the nation's capital on April 2nd to hear what congressional leaders had to say about a number of issues of national concern to the Churches and to lend their voices to those of some 400 other Church leaders from some 24 national religious organizations. Many concerns were on the minds of the religious leaders who went to Washington. They wanted to hear and be heard on the subject of the Middle East peace talks and practical solutions for problems of the nation's poor, among many pressing issues.

The Episcopal and other religious leaders who went to Capitol Hill last week were there to attend the 17th annual briefing (April 2-5) sponsored by the National Impact Education Fund supported by Protestant, Episcopal, Roman Catholic, and Jewish groups, to provide them with the latest information and sticking points on national and international issues. Over the years, the popular event has come to be known as the Impact Briefing.

Long plenary sessions, issue workshops, working lunches and breakfasts, meetings with members of Congress, and receptions were packed into four exhausting and crowded days and evenings. There was almost total immersion in issues from the waste disposal crisis to the global economy, from the national deficit to military policy, from the homeless and the problems of people living with AIDS, to migrants and hate crime victims.

The Presiding Bishop and Mrs. Browning and Bishop Samir Kafity of Jerusalem met with senators and representatives at an early breakfast on April 3 to urge them to help replace the violence in the West Bank and Gaza with peace talks between the Israelis and Palestinians. Patti Browning attended a plenary session on the problem later the same day.





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Even as they talked, President Bush, Secretary of State James Baker, and Capitol Hill leaders met with Israeli Prime Minister Yitzhak Shamir and Egyptian President Hosni Mubarak to discuss the same issue.

Browning's Episcopal reception and dinner on the evening of April 3 honored Bishop Kafity and the Rt. Rev. Furman Stough, Senior Executive for Mission Planning at the Episcopal Church Center in New York.

The dinner also marked the first day in the United States for the Rt. Rev. John Brown, Bishop of Cyprus and the Gulf, Province of Jerusalem and the Middle East, who traveled 22 hours to be there. The delegates were also joined by the Rt. Rev. William Black, retired Bishop of Southern Ohio.

Browning talked to his guests about his recent trip to Nicaragua and Panama where he met and prayed with three other Anglican Primates, Archbishop Desmond Tutu of Southern Africa, Archbishop Michael Peers of Canada, and Archbishop Orland Lindsay of the Anglican Church of the Province of the West Indies, about peace in Central America. Browning said that he will travel in May and June to Mozambique and South Africa to try to help "strengthen the Church's solidarity in Africa," and that his wife, Patti, will go back to Jerusalem this spring with representatives from the nine provinces of the Episcopal Church to help spread the dialogue across this Church.

In his remarks, Browning called on the Episcopal delegates to Impact to keep the lines of communication open between Washington and their dioceses. "We have enormous concerns and enormous issues to address," he said. "Your part in your diocese in working for peace is tremendously important."

Browning said he was "deeply grateful" to Jerusalem's bishop for "his ministry and his witness at Lambeth."

"The witness this man makes, in terms of courage, in terms of risk, and in terms of peacemaking," Browning said, "is incredible and one we could barely comprehend. I pray God that this Church in every





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way possible may show its solidarity as his diocese works through this period in its history."

Responding to Browning's remarks, Kafity said, "We look to the Church to explain the crux of the matter, the truth, to the world. We look to you, to your congressmen, to your President, and to your bishops to help resolve this tragedy."

### **The Widening Gap**

Several plenary sessions attacked the issue of the widening gap between the national budget and the deficit, the poor and the rich, between health care needs and costs, between the homeless and the housing stock, pesticide use and environmental health.

The underlying message from most speakers was that those economic and political issues must be examined as moral issues as well.

In her theological response to OMB official John Weicher (who said the public had not defined its priorities between cutting Social Security benefits, programs for the poor, and the national deficit), Sister Amata Miller, scholar in residence for NETWORK, a Roman Catholic social justice lobby, said, "The premises of the budget debate must be challenged on moral grounds!"

She said, "People of faith have no choice but to look at what it means for people, particularly the poor and helpless"; she urged the delegates to "think holistically of the economic issues, by reflecting on our faith traditions, on the Scriptures, and what it means to be a human being."

To applause, Sister Amata asked, "What is there about us that we are unwilling to pay for what we expect for ourselves? Why are we so stingy with the poor? The mortgage for our second house should be on the table with housing assistance for the poor."

The future for affordable health care is bleak, and there is "no longer term care system that works" without bankrupting the elderly, the disabled, and people living with AIDS, the conferees were told.





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Speakers at a workshop on AIDS discrimination urged support for the Americans with Disabilities Act, now before Congress, saying it would protect not only people living with AIDS, but those with any physical impairment, against discrimination in employment, public accommodations, public services, and housing.

Speakers on global hunger spoke of misplaced priorities. "How come your generosity is killing us?" asked Dr. Fantu Cheru, who once worked as a shepherd in his native Ethiopia and is now an American University professor of African studies.

"You can't squeeze an ounce of rice out of a tank," Cheru added, noting that African countries are getting four times more in military aid than in health funds from the West.

Those thoughts were echoed in a plenary session on alternatives in keeping the peace. In this session, both the conservative and liberal speakers said they were seeing more moderation and reasonable discussion on the armament issues; the Congressional Black Caucus is preparing a "Quality of Life Budget," said Democratic Congressman Ron Dellums (CA), "that in three years can save \$108 billion dollars," mainly in arms cuts.

Toxic and solid waste and nuclear hazard discussions were dominated by suggestions for rethinking individual buying habits and for more contact with local and state governments and private industry for long-range planning.

It was not all advice -- there were some plaudits for people running programs, valuable programs, around the country.

The Rev. Robert J. Brooks, who, with Dr. Betty Coats runs the Episcopal Church's Washington Office, told them, "You are constituents. You have access to the members of Congress that Church officers can only dream about."

Members of Congress want to know how their constituents feel. "They have their feelers out," said Brooks, "trying to find out how people really feel."





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"Religious groups have had a major impact on many fronts," said Ed Snyder, Friends Committee on National Legislation. He cited human rights in the Third World, Central America, nuclear deterrents, the poor, and other issues on which he felt religious groups had impact..

"Effective actions are grounded in the biblical concepts of reconciliation, justice, and peace," Brooks said. "We must be revolutionaries for the City of God. We must build kinder and more gentle communities with decent housing. We must replace greed with compassion."

### Bishops Face Congress

"There is more than a breeze of reconciliation," Bishop Kafity told legislators, speaking of the stalemate between Palestinian representatives and Israel, at an early morning Capitol Hill breakfast meeting hosted by Bishop Browning.

"But we are all troubled, " Kafity said, "because people forget there are two sides to this issues; that there are two systems. The fact that I am Palestinian is torture for me," he added; the harassment he receives and the suspicion he senses from the Israelis make his role as a peacemaker very difficult.

"Although the Israelis say they have a democracy," said Kafity, "we Palestinians are both present and absent. We are present for paying taxes, but absent when we want to own property."

Kafity urged the members of Congress to speak to the President and to Secretary of State James Baker about the need for a dialogue, for the recognition of a Palestinian state, for an "even-handed policy."

"We believe the cards are in the hands of this great country," Kafity said of the United States.

The response to Kafity's remarks by legislators who were present was positive, yet troubled.





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"Sometimes I wonder if I will see peace before I leave Congress," said Rep. Mervyn M. Dymally (D-Cal).

"We care," said Wyoming Sen. Alan K. Simpson (R). "Tell me what you expect of me."

"We'll do our best," said Rhode Island Sen. Claiborne Pell (D), echoing the words of representatives G.V. (Sonny) Montgomery (D-Miss) and Benjamin A. Gilman (R-NY), all of whom serve on or lead key congressional committees.

"We're all hoping for and looking for a greater understanding," said Browning, indicating that there is a desire among the Anglican Communion to play an active role in the search for peace throughout the world.

#### Concerns over Israel

"After years of political deadlock, there is movement of more moderate and temperate tones," Dr. Charles Kimball, director of the Middle East Office of the National Council of Churches (NCC), told the interfaith participants.

However, it will not be easy, according to Kimball and Henry Siegman, executive director of the American Jewish Congress, because of a basic "suspicion" and "bitter history."

Said Kimball, "Christians sitting comfortably in the West should understand that people beset with insecurity for millenniums are slow to trust."

Siegman added, "We remember the days when many Church organizations were unmoved by Israel's plight...Only when we showed strength did the Churches find their voices."

The Israelis want peace as much as do the Palestinians," said Siegman, but "there is a sort of primal scream within every Israeli Jew and probably Jews everywhere, that you come to us with unclean hands, that what was done haunts each of us alive, and what was not done by you, does not haunt you. We do not trust you," said Siegman, but, he added, "that haunting spectre of the Holocaust should never hinder the dialogue."





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Kimball said that he sees "a consensus emerging" in the Palestinian territories -- and in the new administration in Washington. He added that "the PLO and the Palestinians have pulled up a chair to the negotiating table ... and the Soviet Union should be affirmed for its role in encouraging the PLO to recognize Israel."

It is a crucial time for the Churches to act, to press the super powers to work together and meet for talks, and to stop the "flooding of arms into the Middle East," said Kimball. "If ever the time is right, it is now," he added.

### **Mission Jerusalem**

Patti, wife of the Presiding Bishop, and representatives of the nine provinces of the Episcopal Church have scheduled a mission to Jerusalem on (April 24 - May 2), a mission for peace and an end to the violence between the Israelis and Palestinians.

As she listened to a discussion of the issues on Capitol Hill, Patti Browning said she hoped her traveling companions would take back home "where they have credibility" the sense of urgency she feels, and a message that will galvanize others to speak to their representatives.

"Apparently we are the country that holds the key to end this tragedy," Patti Browning said. "We have to go there as Christians to make these leaders understand how we feel and what the reality of the situation is -- that little Jewish children and little Palestinian children are growing up in hate and violence."

Patti Browning called the congressional breakfast hosted by the Presiding Bishop and his Washington representatives "the beginning of something, an opportunity for those in key positions to hear the Church's position."

Mrs. Browning said she has found that the perception of the Middle East is not of Christian, Muslim, and Jewish people, but of "terrorists."





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Patti Browning, who first visited Jerusalem in 1962, and has returned many times, said, "We are not advocates of a policy or a principle. We are advocates for truth, peace, and justice."

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PHOTO CAPTIONS:

(89069/1) Patti Browning (center), flanked by the Presiding Bishop (left) and Bishop Samir Kafity of Jerusalem, at the Impact Briefing in Washington, D.C.

(89069/2) A strong representation of Anglican bishops gathers in Washington for Impact: (left to right) Bishop John Brown of Cyprus, Bishop Samir Kafity of Jerusalem, Presiding Bishop Edmond L. Browning, and Bishop Furman Stough, Senior Executive for Mission Planning at the Episcopal Church Center.

(89069/3) Gathered on Capitol Hill to hear and be heard by legislators are (left to right) the Rev. Robert J. Brooks of the Episcopal Church's Washington Office, Bishop John Brown of Cyprus, Bishop Samir Kafity of Jerusalem, Patti Browning, the Presiding Bishop, Bishop Furman Stough, and Dr. Betty Coats of the Washington Office.

Photo credit Morton Broffman.

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Church Evolves New Communication Strategy

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NEW YORK (DPS, Apr. 13) -- Many questions have come into the Church Center lately regarding the evolving communication strategy of the Church and, in particular, the status of The Episcopalian and of the eighteen or so periodicals published by various units and constituencies based at the Church Center.

In 1988, the Presiding Bishop, in consultation with his Church Center staff and with Executive Council, identified several top mission priorities for the Church. These priorities included "implementation of a national communication strategy" and "a unified publication strategy for the Episcopal Church Center." The Presiding Bishop charged his staff, through the Office of Communication, with carrying out these initiatives.

In November 1988, the issue of the Church's print media was brought into sharp focus when the board of the Church's chief publication, The Episcopalian, reported to Executive Council their decision to proceed with "an orderly transition of the ownership and operation of the Episcopalian, Inc., to the aegis of the Executive Council and General Convention of the Episcopal Church."

As a response to this overture, Council at its meeting in Fort Worth, Texas (Feb. 27-Mar. 3), passed a resolution asking the Presiding Bishop, through his Executive for Communication, to "create a central and primary print communication for the Church," one that would "reach and be read in every Episcopal home in the Church." Council asked for the design of a completely new publication, as well as a plan for the logistics of its production and dissemination, in time for their June meeting in Pittsburgh. Although Council and the Presiding Bishop retained as their broad aim a total reevaluation of the Church's communication strategy, the situation of The Episcopalian called for the most immediate and specific action in what will

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ultimately be a multifaceted reappraisal and restructuring of the way the Episcopal Church speaks to its members and to the world.

In another resolution, Council authorized the Presiding Bishop to place a moratorium on the publication of Episcopal Church Center periodicals for one year, effective in June of 1989. This request assumed the successful creation of a viable model for the new publication and its acceptance by the constituencies represented at the Church Center and by Council. It also rested on the assumption that planners for the new publication would take into account "the nature of the specialized ministries affected and the effects of the implementation on the ministries involved."

The spirit of the moratorium was to give integrity to the new publication and to see to what extent the Church Center's specialized publications could be incorporated into its pages. The moratorium strategy did not assume there would never again be a need for specialized publications produced at the Church Center for specific constituencies. There was also an understanding that capital from existing communications budgets at the Church Center would be freed to help fund the planning stages of the new publication.

Following the Fort Worth Council meeting, communication people at the Church Center, in consultation with communication people from all corners of the Church, began a series of meetings to lift up the concerns of constituencies represented at the Church Center and to begin, with the aid of a professional consultant, to envision a new publication for the whole Church -- bearing in mind Council's June deadline. In a meeting with Center communicators, the Presiding Bishop made it clear that the moratorium would not begin until the blueprint for the new publication had been accepted by all of the constituencies represented in its planning -- and by Executive Council.

The Presiding Bishop has also been consistent and clear in his wish for a totally new publication, completely unencumbered by past models. Although he has expressed his heartfelt thanks for the work





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The Episcopalian staff has done in the past and is continuing to do in the interim period before the new publication is in place, he has made it clear that The Episcopalian, as it is presently constituted, will ultimately be supplanted by the new publication. No final decisions have been made about either the staffing or a base of operations for the new publication.

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Conference Shapes Congregational Vision for Church      DPS 89071

[Note to Editors: The press coverage for this conference was prepared for DPS by Betsy Rogers, editor, The Springfield Current, Diocese of Springfield; and Les Pearson, editor, Interim, Diocese of Missouri.]

ST. LOUIS (DPS, Apr. 13) -- From March 29 to April 2, nearly 300 people from 74 dioceses in the Episcopal Church gathered in St. Louis to help shape a vision for the Church of congregations as apostolic communities, in which members could be strengthened to take their faith into their homes, neighborhoods, and workplaces.

"Congregations as Apostolic Communities" proved to be what its designers had envisioned -- a major national conference in the life of the Church. As such, participants struggled to hear each other and to reach areas of consensus on issues that were by definition controversial.

"This is a deep and hard topic," said John Vogelsang on April 1, well into the life of the conference. "We each have to struggle with it. The only way to deal with it is to stay in the struggle." The term "struggle" seemed to sum up what had taken place up to that point in the conference.

Vogelsang, Field Officer for Education and Training at the Episcopal Church Center, New York, was part of the design team and staff for the conference, along with people from the offices of Ministry Development, Evangelism, Youth Ministries, and Congregational Development.

At the first meeting, on the evening of March 29, the Rev. Thomas A. Downs, Canon to the Ordinary in Central Florida, spoke of a "revolution in ecclesiology," returning us from an institutional to a first-century, apostolic understanding of ourselves as Church.

Downs suggested that this revolution is changing our assumptions; that apostolic ecclesiology, unlike its institutional





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counterpart, stresses the integration of the religious and secular worlds and the importance of the laity in taking mission into the world.

James D. Anderson, director of Washington's Cathedral College of the Laity, picked up these themes and asserted that "we are at the beginning of a 200- to 300-year transformation into the apostolic Church."

The conference offered plenary addresses intended to describe the shape of our world and our society -- the context in which Christians live out their apostolate -- as well as evening workshops highlighting existing programs and success stories.

Elsa Porter, director of a project known as "Faith and Moral Development at Work," gave the plenary address on March 30; her theme was postmodern thought and the importance of moving beyond scientific materialism to a "new construction of reality that permits the reuniting of the physical and spiritual."

Manning Marable, director of the Black Studies Department at Ohio State University, addressed a plenary session the morning of March 31 on the humanity of our social policies and decisions as a nation.

Conferees also met in daily Bible study, examining texts from the prophet Micah, in diocesan and regional groups, to work out ways to develop apostolic communities locally and in network groups concerned with specific kinds of ministry represented at the conference. For many, the Bible study groups were the heart of the conference. A participant, the Rev. Walter R. Rockabrand, rector of St. Paul's Church, Sikeston, Missouri, summed up the study groups in this way: "These groups were as diverse as the Episcopal Church is.... We indeed became a very close and loving community."

Less the 48 hours into the four-day conference, dissatisfaction and frustration began surfacing; on Saturday morning, April 1, conflict came to a head. The political ideology that seemed, to some, to drive the conference was one complaint.





"We have to be careful not to let ideology become commingled with the injunctions of Jesus," cautioned the Rev. Aaron Utti of Jacksonville, Florida. "The love of God in Christ is not ideology. Ideology is 'the world view according to me.' God is shaking up all our ideologies."

Utti suggested that the task of Christians, and of the conference, was to open up all our ideological worlds so that ideology might be "transformed by the incarnation of Christ among us." He offered Kairos (prison cursillos) and Habitat for Humanity as examples of ministries that have transcended -- and transformed -- ideology.

Some critics objected to implications in the discussions that apostolic outreach was something new. "We've been engaged in social ministries for 30 years," commented one participant, the Rev. Robert Steifel of Asbury Park, New Jersey. Steifel went on to speak for many participants who felt the conference failed to acknowledge the ways in which congregations are already serving as apostolic communities.

Other conferees were enthusiastic about the gathering. For the Rev. James Brooks-McDonald of Springfield, Illinois, the evening workshops were very helpful, particularly one on cluster ministries presented by clergy and lay people from the Diocese of Oklahoma.

Hearing how Oklahoma's Green Country Episcopal Cluster uses fewer clergy and great numbers of lay ministers to strengthen Episcopalians in faith and service in its small, rural communities was particularly helpful to Brooks-McDonald, who serves in a diocese in which nearly half of the congregations are small missions, widely scattered across southern Illinois.

There were also useful workshops focused on congregations in declining communities and new church development.

The staff, for their part, seemed to welcome the candor of participants. "We were picking up a lot of dissatisfaction," Vogelsang said. "It was important to hear those voices."

Measuring the output of the diocesan/regional groups and their plans for taking up the work of developing apostolic communities at



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home, the staff were satisfied with the overall results, too.

The Rev. John Docker, Coordinator of the Office for Ministry Development at the Episcopal Church Center, noted that as diocesan teams considered what they might do, they came up with specific, intentional ways to foster apostolic communities, ranging from conferences to promoting the Education for Ministry program to new teaching series and new community ministries. He said the materials coming out of the conference's discussions will guide the staff at the Episcopal Church Center as they seek to support congregations in their development as apostolic communities.

The Rev. Wayne Schwab of the Office of Evangelism Ministry at the Episcopal Church Center was also enthusiastic. "An evangelized person," Schwab said, "is one who sees oneself as Christ's agent in one's daily places -- work, home, community, citizenship, leisure, and church; what excites me about this conference is that it is the clearest statement ever by the Church of the congregation's responsibility to support the individual Christian in his or her daily places."

The Rev. David Perry of the Office of Education for Mission and Ministry thought the conference was a "major example of the Detroit General Convention's urging of a more holistic and integrated approach to our ministry development." Reflecting on the past, Perry said, "We have been guilty of 'turfism'; we have been in competition for the energies of the parish."

On a very practical and personal level, Walter Rockabrand, the parish priest from Missouri quoted earlier in this article, presented an evaluation of the conference that touched its essence. "I came away with things that I will be able to share with my congregation to help us grow more fully into our baptismal vows, to live the love and life of our Lord as the early apostolic communities did."

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**PHOTO CAPTIONS:**

(89071/1) Manning Marable, director of the Black Studies Department at Ohio State University, delivered a keynote speech at the "Congregations as Apostolic Communities" conference.

(89071/2) Another keynote speaker at the St. Louis conference was Elsa A. Porter, project director of "Faith and Moral Development at Work."

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National Day of Prayer for AIDS

DPS 89072

[Note to Editors: The Presiding Bishop, who has a strong personal commitment of ministry and pastoral concern for persons living with AIDS and those who care for them, has written the following letter to all the people of the Episcopal Church calling for a National Day of Prayer. Diocesan editors are asked to include it in their publications as soon as possible.]

Dear Sisters and Brothers in Christ,

In response to the Resolution D-109 of the 69th General Convention, which called for the establishment of an annual National Day of Prayer "for all persons touched by the AIDS epidemic," I am calling this Church to a National Day of Prayer on Sunday, October 15, 1989. This date was selected at the General Convention after consultation with Episcopal and ecumenical partners.

On that Sunday, I have invited the heads of communions to join me for a prayer service at the National Cathedral and for reflection upon our ministries with persons living with AIDS. I am looking forward to this time when we will share our experiences, in order that our compassion and ministry for all persons touched with AIDS will be strengthened.

Materials for this National Day of Prayer will be available from the AIDS Ministry Office at the Episcopal Church Center, well in advance of the Day of Prayer. In addition, you may also request related information on October as AIDS Awareness Month.

I close by expressing my personal appreciation for the many diverse ways in which you have witnessed to a compassionate ministry in the midst of this epidemic. May we better serve Christ as we are strengthened by the power of the Holy Spirit.

Faithfully yours,

Edmond L. Browning





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[For further information about the National Day of Prayer, or about the AIDS Ministry of the Episcopal Church, please write or call the Rev. Randolph L. Frew, AIDS Consultant, The Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017. Tel. (212) 867-8400; 1-800-334-7626; or 1-800-321-2231 for residents of New York State.]

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Native American Seminary Enrollment Increasing      DPS 89073

by Owanah Anderson, staff officer, Native American Ministries  
NEW YORK (DPS, Apr. 13) -- In the spring of 1974, Steve Charleston was the only Native American Episcopalian in seminary. Fifteen years later, in the spring of 1989, Charleston, the Choctaw scholar, author, and preacher, noted that ten Episcopal Indians are in seminary. He also noted that three times as many Native American ordained clergy are now in the field as 15 years ago, with four more expecting to take the final steps toward ordination following seminary graduation this spring.

Equally impressive is the fact that three years ago not one Episcopal Native American was in any seminary in spite of the fact that development of ordained native leadership had been clearly articulated by the grass roots as the number-one priority for at least an entire generation, and that a variety of specialized and innovative training approaches had been tried.

Charleston, who now teaches at Luther Northwestern Seminary in St. Paul, Minnesota, can be credited with a prominent role in turning the tide that netted ten prospective new clergy.

While studying at Episcopal Divinity School (EDS) in Cambridge, Massachusetts, far from his Oklahoma home, Charleston knew the gnawing isolation that the lone Indian experiences in standard seminary study. The loneliness left such a wrenching memory that Charleston would champion various alternative approaches to ordination study for the generation of Indian seminarians who would follow him.

During the two years Charleston worked at the Episcopal Church Center in New York as Executive Director for the National Committee on Indian Work (NICW), he encouraged support to NATA (Native American Theological Association) and served as NATA board chairman. Founded in 1978 with headquarters in Minneapolis, NATA was a consortium of five denominations -- Episcopal, Presbyterian, United Church of





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Christ, United Methodist, and Lutheran -- which developed special education programs and seminary affiliates. More significantly, NATA designed programs to undergird Indian community; thus, an Episcopal student would be found studying at a United Church of Christ or Presbyterian seminary.

The Episcopal Church made major financial commitments to the NATA program, and over a seven-year period - 1978-1985 - six NATA students who had received NCIW study assistance were ordained to the priesthood in the Episcopal Church.

However, by the mid-1980s, Charleston, along with other Episcopal leaders, reluctantly recognized that the NATA program no longer held out its earlier promise. Financial support from the member denominations was irregular and significantly imbalanced, and by April 1987, NATA was insolvent.

An additional disappointment surfaced when it was realized that despite all the efforts and investments to encourage study for ordination, no steady flow of prospective priests had begun. Charleston said, "We were seeing new Indian ministry development, especially in the urban areas, but we were still facing a critical shortage of Indian clergy. We were investing a lot of money in a lot of directions but we were not seeing an average of one ordination a year. We knew we had to come at this problem from another angle."

So, Charleston cast about for a new angle. After working for two years in South Dakota as head of the Dakota Leadership Program, which offered home-based leadership training, he accepted a faculty position as director of cross-cultural studies at Luther Northwestern in St. Paul; he had also been named to the board of trustees of the Seabury-Western Theological Seminary, in Evanston, Illinois.

In what may be his most important contribution to Native American leadership development, Charleston organized in 1985 a consultation that met at Seabury-Western. At the invitation of the seminary, Charleston brought together 19 Indian and non-Indian



Episcopal leaders. After serious deliberation, the group issued "The Evanston Covenant," which says in part: "We recognize there is a leadership crisis confronting the Episcopal Church in its Native American ministry. While we affirm the many efforts in the past to meet this crisis, we assert the need now for a cohesive, consistent, cooperative effort at the national level...."

The covenant proclaimed Seabury-Western to be "the" center for Native American theological education, with broad commitment of time, energy, and resources to the effort. The seminary agreed to relax entrance requirements and pledged \$50,000 over a three-year period. One of the many goals was to assist Indian students to graduate "debt-free." Now in its third year of operation, the program has served 14 Indian seminarians.

NCIW has made major financial support to the Seabury program, with annual grants over the past three years averaging 30 percent of NCIW's total program allocation. For the combined years 1986, 1987, and 1988, NCIW funds allocated to the Seabury program totaled \$186,800. Additional funds from Venture in Mission (VIM) and the Diocese of Jersey have totaled over \$50,000. NCIW has continued to award scholarships, usually \$2,000 annually, to Indians studying at seminaries other than Seabury.

In the autumn of 1988, the NCIW assembled a Seabury select committee to review the program as it entered its third year. On recommendation of the committee, the NCIW October 1988 meeting resolved to call upon the seminary to renew its effort to find, recruit, and secure qualified Indian faculty to teach Indian-related course work, to institute curriculum changes, and to address cultural sensitivity.

At its spring 1989 meeting, NCIW allocated for the 1989-90 school year \$53,242 (in addition to a carry over of VIM funds totaling \$43,000) to the Seabury program and named a Seabury Oversight, Research and Admissions Advisory Committee. Named to serve on the





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advisory committee are Father Philip Allen, Bessie Titus, Dr. C.B. Clark, Jesse Torres, and Ginny Doctor. The committee was charged to "advocate positive change at Seabury-Western Seminary, examine other schools and training, and after one year report to NCIW on the status of seminary training and the role that individual NCIW members can play in improving recruitment and retention of native seminarians...."

Although Charleston is still a young man -- he celebrated his fortieth birthday in February -- his mass of black hair and heavy black beard give him the look of a prophet and patriarch. He speaks with pride of the four young Indians who are to graduate this spring, receiving master of divinity degrees. They are Francis Apple, Jr. (Lakota), and George Ross (Ojibwa) at Seabury-Western Theological Seminary; Creighton Robertson (Sioux) at Sewanee; and Carol Gallagher (Cherokee) at Episcopal Divinity School.

"The rest of the Episcopal Church," Charleston said, "has a clergy surplus. In Indian country, we don't have near enough. I see the new NCIW advisory committee handling the screening responsibility formerly delegated to NATA. I think maybe we're on track."

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[Statistics on following pages.]



**Number of Indian Churches, Clergy and Seminarians in 1974**

Denomination	No.Churches	No. Clergy	No. Seminarians
United Presbyterian	112	15	1
Reformed Church/America	8	1	0
American Baptist	16	2	0
Episcopal	156	28	1
United Church of Christ	29	9	1
United Methodist	160	7	0
Christian Reformed	18	6	1
Totals	499	68	4

Source: Presbyterian Church's Native American Consulting  
Committee





15-year Comparison on Episcopal Growth

	1974	1989
Number of Indian Clergy	28	76
Number of Indian Congregations	156	
Number of Predominantly Indian Congregations		164
Number of "Mixed" Congregations		50
Number of Seminarians	1	10

1989 Episcopal Indian Seminarians

Name	Tribe	Seminary	Year	Diocese
Francis Apple Jr.	Lakota	Seabury-Western	3	South Dakota
Leland Brown	Dakota	Seabury-Western	1	South Dakota
Carolyn Gallagher	Cherokee	Episco Divinity	3	Maryland
Brad Hauff	Sioux	Seabury-Western	2	South Dakota
Richard Mendez	Shoshone- Bannock	Seabury-Western	1	Idaho
Robert Mesteth	Lakota	Seabury-Western	1	South Dakota
Creighton Robertson	Sioux	Sewanee	3	South Dakota
George Ross	Ojibwa	Seabury-Western	3	Minnesota
Michael Smith	Potawatomie	Seabury-Western	1	Oklahoma
Melanie Speer	Ojibwa	Seabury-Western	1	Minnesota



**Ten Year Tally**

**NCIW Assisted Leadership Training**

Looking back over 10 years, records inform that 70 individuals have received NCIW financial aid toward lay and ordained leadership development. In Spring of 1989, the whereabouts of these 70 individuals is as follows:

Ordained priests, serving congregations	12
Ordained priests, non-parochial	3
Ordained to diaconate	3
Currently in seminary	10
Known to be active lay leader in Native American community	19
Currently in lay training	3
Candidate for Holy Orders	1
Indecisive about vocation	1
No longer Episcopalian	6
Deceased	4
Whereabouts unknown	8
Total	70

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Primates of the Anglican Communion to Meet

DPS 89074

LONDON (DPS, Apr. 13) -- The Primates of the Anglican Communion will meet at the Lordos Beach Hotel, Larnaca, Cyprus, from April 26 to May 2. This will be the first meeting of the Primates since the conclusion of Lambeth Conference 1988 on August 7 of that year. One of the responsibilities of the Cyprus meeting will be to review the 69 resolutions passed by the conference.

The report from the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate (the Eames Commission) will be introduced by the chairman of the commission, the Most Rev. Robert Eames, Primate of All Ireland, on April 27 and April 28. The seven-member commission was appointed in September 1988 in response to Resolution 1 of the Lambeth Conference. It has met twice, once in England and once in the United States, to consider the implications for the Anglican Communion and its ecumenical partners of consecration of women as bishops.

Because of the Archbishop of Canterbury's scheduled visit to Rome in September to meet His Holiness Pope John Paul II, discussions on Church unity will be a major topic for the Anglican Primates.

Last year's Lambeth Conference (in Resolution 43) recognized that evangelism is the primary task given to the Church, and asked each province and diocese of the Anglican Communion, in cooperation with other Christians, to make the closing years of the millennium a "Decade of Evangelism" with a renewed and united emphasis on making Christ known to the people of his world. The Primates will discuss how this can best be implemented.

On May 1, the primates will meet with the Standing Committee of the Anglican Consultative Council. Discussions will center on how both bodies can work more closely together in the future. The Standing Committee's own meetings will continue until May 7.

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DPS 88074/2

During their time in Cyprus, which coincides with Orthodox Easter, the Primates will meet with other Church leaders on the island.

Prior to the 1988 Lambeth Conference, various regional meetings were held to consider issues of concern that should be brought to the attention of the full conference. Another regional meeting will be held in Cyprus prior to the Primates' meeting. Nine Anglican representatives from Australia, Papua New Guinea, Philippine Episcopal Church, Manila, Seoul, New Zealand, Melanesia, Japan, and Burma will meet in Larnaca on April 25 and 26, chaired by Archbishop John Grindrod, Primate of Australia, to discuss matters of mutual and regional concern.

PRIMATES' MEETING  
LORDOS BEACH HOTEL, LARNACA, CYPRUS  
26 APRIL - 2 MAY 1989

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LIST OF MEMBERS

Chairman:

The Most Revd and Rt Hon Robert Runcie      England

Anglican Primates:

The Most Revd John Grindrod	Australia
The Most Revd Olavo Luiz	Brazil
The Most Revd Andrew Mya Han	Burma
The Most Revd Samuel Sindamuka	Burundi, Rwanda, and Zaire
The Most Revd Michael Peers	Canada
The Most Revd Khotso Makhulu	Central Africa
The Rt Revd John Savarimuthu	East Asia
The Most Revd French Chang-Him	Indian Ocean
The Most Revd Robert Eames	Ireland
The Most Revd Christopher Kikawada	Japan
The Rt Revd Samir Kafity	Jerusalem and Middle East
The Most Revd Manasses Kuria	Kenya
The Most Revd Amos Waiaru	Melanesia
The Most Revd Brian Davis	New Zealand
The Most Revd Joseph Adetiloye	Nigeria
The Rt Revd Bevan Meredith	Papua New Guinea
(Representing Archbishop George Ambo)	

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The Most Revd Edward Luscombe  
The Most Revd Desmond Tutu  
The Rt Revd David Leake

Scotland  
Southern Africa  
Southern Cone of  
South America  
Sudan  
Tanzania  
Uganda  
U.S.A.  
Wales  
West Africa  
West Indies

The Most Revd Benjamin Yugusuk  
The Most Revd John Ramadhani  
The Most Revd Yona Okoth  
The Most Revd Edmond Browning  
The Most Revd George Noakes  
The Most Revd George Browne  
The Most Revd Orland Lindsay

**Moderators of Churches in Communion:**

The Rt Revd Barnabas Mondal  
The Most Revd Alexander Malik  
The Most Revd Din Dayal  
The Most Revd Victor Premasagar

Bangladesh  
Pakistan  
North India  
South India

**Secretary:**

The Revd Canon Samuel Van Culin

Anglican Consul-  
tative Council

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Kozol Urges Social Agenda for UEC

DPS 89075

DELRAY BEACH, Fla. (DPS, Apr. 13) -- "You vote against [social justice programs] that would solve these problems, then, when the problem gets bad enough, you run to the homeless shelter with your cupcakes and feel you have done something."

With those words, best-selling author Jonathan Kozol challenged the participants in the fourth annual United Episcopal Charities (UEC) conference to become not only caring people, but catalysts for change in a society that is abandoning the poor.

Meeting at the Duncan Center in the Diocese of Southeast Florida March 30-April 1, the theme of the three-day conference was "In Defense of Children," a series of workshops about ministries to children at risk. Telling the participants that there are now an estimated 500,000 homeless children in the United States, Kozol, author of the recent best-seller Rachel and Her Children, gave the keynote address on the problems and causes of homelessness in America. Decrying the \$25 billion in cutbacks in federal assistance for housing, Aid to Dependent Children, and other social justice programs during the Reagan administration, Kozol urged churches and other non-profit social service organizations to "not only provide the emergency care, but become catalysts for change and justice."

In response to Kozol's address, the UEC adopted a resolution calling on all Episcopalians to "work to facilitate school programs in their communities for the children of homeless families and organize and advocate with members of Congress, the Secretary of Housing and Urban Development, and the President to urge that the federal government appropriate adequate funds to make decent and affordable housing available to the poor of our nation."

Attending the conference were representatives from both the largest and smallest of the UEC affiliates, including Long Island, the





DPS 89075/2

oldest and one of the most successful UEC organizations, and the Diocese of Milwaukee, which has used the UEC plan for only four years. There are an estimated 54 diocesan UEC groups in the United States.

Although the UEC member organizations' structures vary -- from large, multi-member boards and affiliated agencies to simpler structures supporting single ministry operations -- all have the same goal: to minister to those in need who are not being helped by governmental or community agencies. In many cases, the Church-affiliated agencies are the only ones helping those people who have "fallen through the cracks" of other social service programs.

In opening remarks to the 45 participants representing more than a dozen dioceses and charities groups, the Rt. Rev. David L. Bowman told the conference participants that "the challenge of Episcopal Charities organizations across the nation is to help the Church become the Church."

Bowman, Bishop of Western New York, is assigned by Presiding Bishop Edmond L. Browning as the episcopal adviser to the UEC. Bowman also oversees a successful and active UEC group based in Buffalo, New York.

The challenge, Bowman said, is to recognize that within the past decade the gap between the very rich and the very poor has widened to the point that the upper 20 percent of the income bracket now controls more than 45 percent of the material wealth of the nation. At the same time, the size of the poor population has grown significantly, while the middle class population continues to shrink.

The mission of the Church, Bowman said, is to be the Church -- to feed the hungry, clothe the naked, shelter the homeless, and care for the young. Without the Church's involvement, he warned, American society is at great risk.

To accomplish this mission, Bowman said, it is imperative that the Church work on stewardship and growth. It is especially important, he noted, that dioceses and parishes recognize that a plan of 50-50 giving is essential. "We need to give away one dollar for every dollar



we spend on ourselves," he said, to meet the needs of people at risk.

Taking his own diocese as an example, Bowman said that currently the diocese spends 41 percent of its income on outreach ministries. When the diocesan UEC organization adds its income and outreach spending, the percentage jumps to 54 percent of diocesan funds being spent on outreach programs and ministries.

Western New York, only now showing recovery from the devastating recessions of the mid-1970s and 1982, has responded strongly to UEC, which supports both Episcopal and ecumenical ministries, as well as providing aid to some community organizations.

The key to UEC operations around the country, a number of participants noted, is that the Episcopal Church and UEC organizations have the advantage of being the most effective negotiating, leveraging, and intermediary agents in community social work.

Glenn Allison, executive director of the Diocese of San Diego's \$5.2 million Episcopal Community Services, related San Diego's success in using the diocese's \$94,000 contribution to leveraging an additional \$500,000 in Episcopal contributions from the Episcopal Church Women (ECW) and household pledges, in turn using that total to increase the funding tenfold, to \$5.2 million, through contributions and contracts from outside the Church.

Now in its fourth year of operation, UEC is a nonprofit affiliation of Episcopal charities and Episcopal-based social service agencies that meets annually to share information and ideas about fund raising, programs, and common concerns.

The next meeting of the UEC will be April 18-22, 1990, in Estes Park, Colorado, in conjunction with the Family 2000 Conference sponsored by the national Church.

For more information about the UEC, write to Joan Scalfani, Episcopal Charities, 1114 Delaware Ave., Buffalo, N.Y. 14209, or call (716) 881-0660.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Sudanese Church Asks for Help in Healing Schism      DPS 89076

NEW YORK (DPS, Apr. 13) -- A delegation from the Sudan Council of Churches (SCC) has appealed to the Episcopal Church for help in resolving a schism in the Episcopal Church of the Sudan. The split, which resulted from a disagreement over the election of a new archbishop, threatens the Church's survival and blocks its ability to address the pressing problems of war and hunger that are devastating the country.

The schism began in 1986 when Archbishop Elinana J. Ngalamu refused to recognize the election of his successor, the Rt. Rev. Benjamin W. Yugusuk. His refusal was based in part on his own absence at the time of the election--an election that he insists should have been conducted under his leadership as archbishop. Efforts by the Primates of other African Churches meeting in Nairobi in July 1987 to reach a reconciliation proved unsuccessful. Further discussions in London later that year also failed, due to Ngalamu's refusal to accept what he called a "colonial" - style decision from outside the country. The Anglican Communion has, however, now officially recognized Yugusuk as the Archbishop, and he was seated as the Primate of the Sudanese Church at last year's Lambeth Conference.

The schism in the Sudanese Church has spread from the hierarchy down through the Church, so that even local congregations are now split over the issue. Both sides have further exacerbated the situation by consecrating several new bishops and establishing new dioceses. The country's predominantly Islamic government has used the schism as an excuse to close the cathedrals in both Khartoum and Juba (the two principal episcopal sees), and the SCC fears that the disruption will have consequences far into the future in a country where Christians are already a minority (Anglicans are the second largest Christian group in the Sudan, after Roman Catholics).

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The Rev. Ezekiel Kutjok, General Secretary of the SCC and leader of the visiting delegation, reports that the SCC is especially concerned about the rift because it distracts the Church from focusing on Sudan's more urgent needs. A bitter civil war has divided the country, leaving a quarter million dead and over 3 million people displaced. The toll of death and destruction caused by the civil war has been made worse by alternating periods of drought and flooding--a situation both sides have exploited by using starvation as a weapon.

The civil war is between northern and southern Sudan, representing cultural, economic, and religious divisions. The north is mostly Arab, more prosperous, and Muslim. By contrast, the south tends to be African, poor, and either Christian or of a traditional tribal religion. A major issue in the war is the government's imposition of the Sharia (Islamic law) in 1983 --a decision deeply resented by the southerners who claim it makes them "second-class citizens" in their own country. The Sudan had already experienced a severe internal war from 1965 to 1972, resolved through the mediation of the World Council of Churches and the All Africa Conference of Churches, but the new legal requirements broke the uneasy peace. The Sudanese People's Liberation Army (SPLA) leads the resistance. Originally composed mainly of members of the Dinka, the largest southern tribe, the SPLA now comprises other tribal groups in all regions of the Sudan.

The foreign press has, ironically, paid relatively little attention to the plight of the Sudanese. Only recently has the extent of the suffering come to light, including the fact that both the government and the SPLA have systematically blocked relief efforts organized by outside sources. The Rev. Kamal Padios, Archdeacon of the Orthodox Catholic Church of the Sudan and a member of the delegation, speaks passionately of his people's distress: "Sudan is bleeding and the Church is bleeding." His hope is that a recent United Nations conference in Khartoum, which identified the seriousness of the situation, will help bring pressure to bear on both



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sides to seek peace. Meanwhile, the SCC will continue to seek a reconciliation within the Church by bringing the issue before other African Church leaders.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

### THE CHURCH IN BRIEF

#### Witcher Appointed Armed Forces Interim

DPS 89077

NEW YORK (DPS, Apr. 13) -- On April 7 Presiding Bishop Edmond L. Browning announced the appointment of the Rt. Rev. Robert C. Witcher, Diocesan of Long Island, as Interim Bishop for the Armed Forces. The retirement of Suffragan Bishop for the Armed Forces, the Rt. Rev. Charles Burgreen, became effective on April 1

Witcher will serve, the Presiding Bishop announced, until a new Bishop for the Armed Forces is elected by the House of Bishops. The election is scheduled for the September meeting of the House in Philadelphia.

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#### Chapter Elects New Abbot

THREE RIVERS, Mich. (DPS, Apr. 13) -- There is a new abbot at St. Gregory's Abbey, the Anglican Benedictine house in Three Rivers, Michigan. He is the Rt. Rev. Andrew Marr, who replaces Fr. Abbot Benedict (Fr. Benedict Reid), the group's former leader, who resigned in February.

The former abbot submitted his resignation at the February meeting of St. Gregory's chapter. The chapter, which is made up of monks in life vows, voted to accept the resignation with expressions of regret and appreciation.

Reid had served as head of the monastery since he was appointed prior in 1955 by the abbot of Nashdom Abbey in England. At that time, St. Gregory's Abbey was a dependent priory of Nashdom. Reid continued as prior until 1969, when he was elected abbot of the newly constituted and independent St. Gregory's Abbey.

Reid had first offered his resignation in 1986 at the age of 65 -- as required by the abbey's constitution. At that time, the chapter voted not to accept it, and he continued in office. However, the constitution required him to submit his resignation again at 70.

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The former abbot is widely known in the Episcopal Church for his many conferences and retreats built around various aspects of spirituality.

In January, during a series of meetings held for a corporate review of monastic life, a consensus was reached that Reid's retirement as abbot and the election of a new abbot would be better dealt with in 1989 rather than two years hence as dictated by the order's constitution. In response to this decision, the chapter met again in March with their Episcopal visitor, the Rt. Rev. William Stevens, Bishop of the Diocese of Fond du Lac in Wisconsin, and elected Marr as the new abbot.

Abbot Andrew, as he has chosen to call himself to avoid confusion with the former "Father Abbot," was born in Detroit, and graduated from Grosse Pointe High School. He pursued study at Kalamazoo College in Michigan and at Nashotah House, the seminary in Wisconsin. He joined St. Gregory's Abbey in 1972 and has served as guestmaster and librarian. He was ordained to the priesthood in 1988 and installed as abbot by Bishop Stevens immediately after the election on March 2.

A public celebration of the new abbot's ministry will be held in conjunction with the abbey's 50th anniversary observance on the Feast of St. Benedict in July.

Abbot Andrew has also named Brother Aelred as the new prior for St. Gregory's Abbey, replacing Fr. Prior Anthony Damron, who became ill toward the end of 1988.

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#### Business Managers Institute Announces Meeting

ALEXANDRIA, Va. (DPS, Apr. 13) -- The Episcopal Church Business Managers Institute, an organization geared to the needs and concerns of diocesan treasurers and business administrators, has announced its first annual conference to be held at the Virginia Theological Seminary, Alexandria, Virginia, July 18-22.

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The specific goal of this conference is orientation, professional development, and resource sharing for diocesan treasurers and business administrators; its broader purpose is to enhance the abilities of Church financial professionals so that they may be of service at all levels.

The conference will include half-day presentations and discussions of the parochial report, accounting, taxes, insurance, and personnel. Conference leaders also have expressed the hope that the Alexandria event will also provide participants time for sharing ideas and meeting colleagues.

For this first year, registration to the conference is limited to 26. The conference fee is \$125. Travel expenses are generally the responsibility of the dioceses. All other expenses are covered in the fee. Limited grant money is available to assist with travel. If you need this assistance, please apply as early as possible.

For further information, contact Episcopal Church Business Managers Institute, Virginia Theological Seminary, Alexandria, Virginia 22304.

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#### Peace Network Convenes Washington Conference

WASHINGTON, D.C. (DPS, Apr. 13) -- On March 30 through April 1, a national Episcopal Peace Network Visioning Conference, sponsored by the Peace and Justice Office of the Episcopal Church Center, was held in Washington, D.C. The purpose of the conference was the creation of a network of diocesan peace commissions. Fifty-three people attended the conference, representing 36 diocese.

Keynote speaker at the conference was the Rev. Jep Streit, Episcopal chaplain at Boston University. Another speaker at the conference was the Rt. Rev. Samir Kafity, Bishop of the Diocese of Jerusalem, who described the ongoing strife in his diocese and who called for the conference's support in seeking peace for all of the people of the Holy Land.

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Keynoter Streit, who opened his address with a theological reflection on the nature of "shalom" and the Christian's call to make peace, spoke of the work and results of a training program undertaken in the Diocese of Massachusetts that had empowered members of congregations to realize their roles as peacemakers. Representatives from the dioceses of Los Angeles, Washington, and Minnesota, in a presentation called "Peace Work That Works," described successful peace programs in their dioceses, including programs to train clergy and laity in peacemaking, youth trips to the Soviet Union, and a traveling "Peace Train" that visited parishes interested in making peace.

In addition to presentations by diocesan peace commissions, the Peace and Justice Office at the Episcopal Church Center, and the Washington Office of the Episcopal Church, the conference offered small group and plenary sessions in which participants shared their experiences as peacemakers in a variety of settings. This sharing played a major role in the process used at the conference to name, create, and begin implementing a broad national network.

The network that emerged from the Washington conference was named "The Episcopal Peace and Justice Network." It will be made up of diocesan peace and justice groups and will provide tools and resources to member groups for use in their work. The network will be sustained by a newsletter, a computer information system, a resource library, and an annual conference.

An executive committee was formed to facilitate the work of the network. It includes Marty Coleman of the Interfaith Center to Reverse the Arms Race, All Saints, Pasadena, California; the Rev. Thomas Daily, Grace Church, Morganton, North Carolina; the Rev. Charles Day, Hellertown, Pennsylvania; Carolyn Mok, Rochester, New York; Gail Morris (secretary), Morgan Hill, California; J.T. Moore, Ponca City, Oklahoma; Sharron Singleton (convener), Cranston, Rhode Island; and Bert Whitcomb (treasurer), Fergus Falls, Minnesota. Ellen



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Rawland of Laguna Beach, California, will edit the network's newsletter.

For further information about the Episcopal Peace and Justice Network, call or write the Peace and Justice Office, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017; tel. (800) 334-7626; New York State residents, (800) 321-2231.

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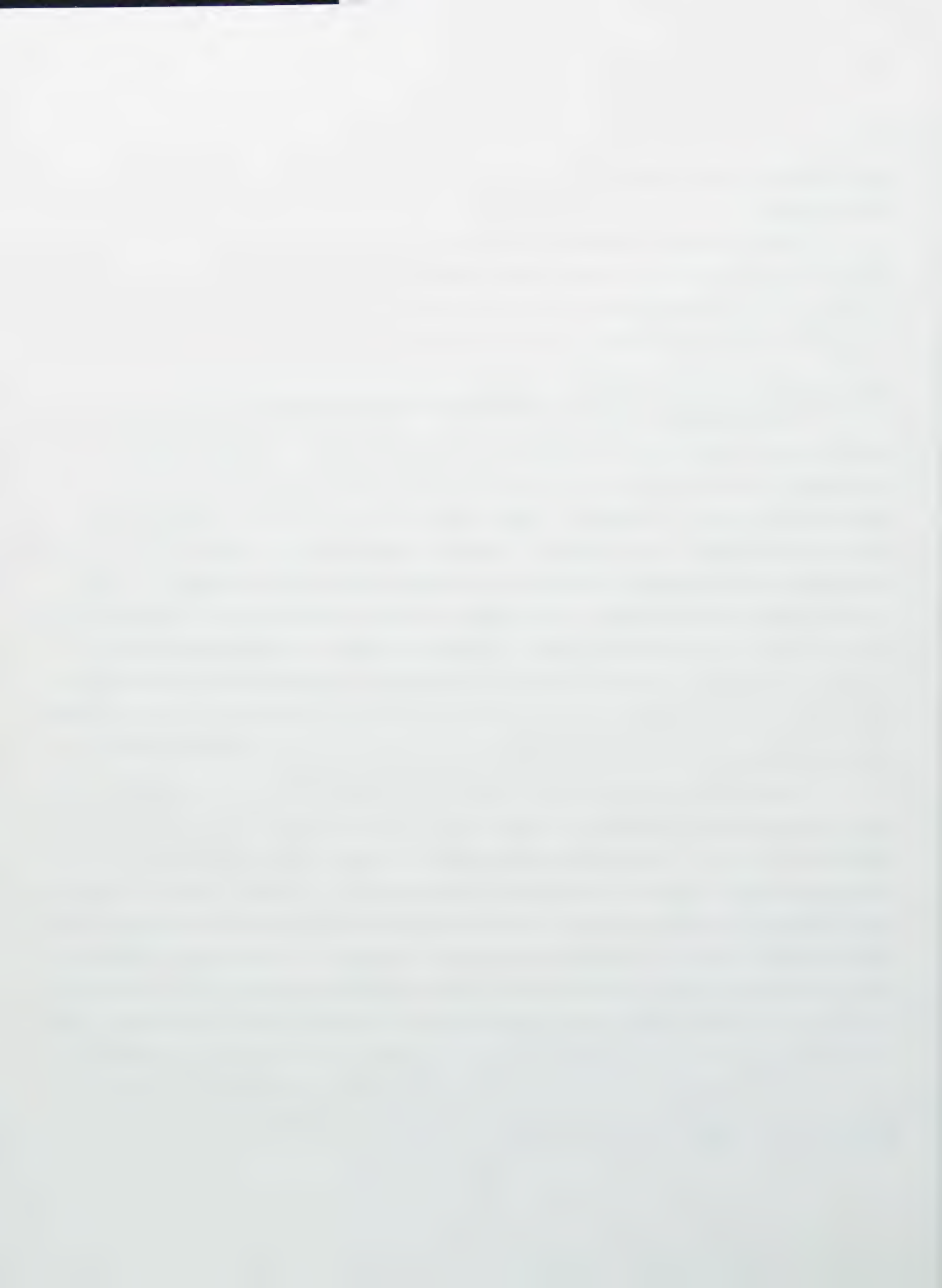
### Partners for Sacred Places Launched in Philadelphia

PHILADELPHIA (DPS, Apr. 13) -- Partners for Sacred Places, a new national organization dedicated to the sound stewardship and preservation of religious properties, began operation from its Philadelphia base in March. The center is dedicated to forging a partnership among lay people, clergy, preservation professionals, and community development leaders to address and find solutions to the issues that surround the long-term care and management of the nation's historic religious properties. Over \$200,000 has been received to support the new organization's first year of operation, including a major grant from the Lilly Endowment, Inc., of Indianapolis, and seed funds from The J.M. Kaplan Fund of New York and the Weyerhaeuser Family Foundation, Inc., of Saint Paul, Minnesota.

Partners for Sacred Places is an outgrowth of a national task force created by concerned religious, philanthropic, and preservation leaders in 1987. Changing demographics resulting in dwindling congregations, years of deferred maintenance, and the lack of funds to make urgently needed repairs have combined to seriously endanger this significant part of the architectural heritage of the United States. The founding of the organization marks the culmination of a series of events and crises that have prompted many communities throughout the country to find ways to save their historic churches and synagogues.

Partners for Sacred Places, which anticipates providing full services in the fall, will work on creating a clearing house to disseminate information on subjects ranging from fund raising to

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building repair and maintenance; technical assistance to aid in developing new regional and local resources; and an educational campaign to raise public awareness and increase financial resources available for repair and restoration.

The new preservation organization drew from a broad range of religious preservation and community development leaders in forming its board of directors. The Rev. Thomas F. Pike, rector of Calvary/St. George's Episcopal Church in New York City and chair of New York City's Partnership for the Homeless, will be the group's first chair.

Partners for Sacred Places will be co-directed by Diane Cohen and A. Robert Jaeger, who have been responsible for developing the nation's leading technical assistance programs for religious property owners in New York and Philadelphia, respectively.

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#### Festival of Christian Healing Set for Washington

WASHINGTON, D.C. (DPS, Apr. 13) -- A Festival for Christian Healing is scheduled for June 23 at the National Cathedral in Washington, D.C., as part of the 1989 North American Order of St. Luke annual meeting. It will feature a day of praise and celebration with leaders of the Christian faith from all denominations. Presiding Bishop Edmond L. Browning will lead the evening healing service.

The Festival of Healing has four main goals: to proclaim and celebrate the renewal in the twentieth century of the healing ministry of the living Christ; to teach and promote this ministry's growth throughout the Church; to provide training workshops and seminars in several aspects of the healing ministry; and to offer personal counseling and prayer for individuals seeking healing of the body, mind, soul, and relationships.

In addition to the Presiding Bishop, there will be six other speakers and workshop leaders from various denominations of Christianity: the Rev. William Beachy, M.D., North American Warden

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for the International Order of St. Luke the Physician; Barbara Shlemon, a Roman Catholic nurse who is author of Healing the Hidden Self; the Rev. Robert K. Wagner, director of the Upper Room Ministries of the United Methodist Church and director of the Prayer and Healing Ministry of the Methodist Church; the Rev. Donald Bartow, pastor of a Presbyterian church in Canton, Ohio, with an extensive healing ministry; Leonard and Sandra LaSourd of Lincoln, Virginia, well-known teachers and leaders in intercessory prayer; and the Rev. Milton Granuum, pastor of the New Covenant Church, an independent church in Philadelphia known for its healing ministry.

For additional information, contact Rusty Rae, editor, Sharing Magazine, P.O. Box 1974, Snoqualmie, Washington 98056; tel. (206) 888-1307; or the Rev. Art Greeley, 8312 Thoreau Drive, Bethesda, Maryland 20817; tel. (301) 365-2402.

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#### Utah Cathedral Hosts AIDS Healing Service

SALT LAKE CITY, Utah (DPS, Apr. 13) -- Concern over the AIDS crisis drew a standing-room-only crowd of some 550 people to the Episcopal Cathedral Church of St. Mark in Salt Lake City, Utah, on March 15. The event was an interdenominational healing service, and the theme of the evening was "Share the Light, Share the Love, and Share the Pain."

Quilt squares made by Utahans for Utahans who have died of AIDS draped the pulpit, lectern, and walls of the cathedral. The squares will become part of the Names Project AIDS Quilt, which will be displayed throughout the United States. The quilt's tour was scheduled to begin after it was displayed in Salt Lake City March 17-19.

The Very Rev. William F. Maxwell, dean of St. Mark's, preached at the service to a diverse congregation, old and young, representing both traditional and alternate life styles. The common thread of Maxwell's sermon was concern for the thousands of people who have died

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in the AIDS epidemic, for those who are living diagnosed HIV-positive, and for those who are devoting hours of energy and love in caring for those living with AIDS and their families and friends.

"All of us can work together to find ways in which our society is, in fact, made more gentle and more kind, which really means more peaceful and more just," Maxwell said. "And all of this involves the recognition and acceptance by each of us that we all need healing from the judgments that point the finger of blame, either at others or at ourselves."

Clergy and laity from the Roman Catholic Diocese of Salt Lake, St. Luke's Old Catholic Church, the Metropolitan Community Church, Zion Lutheran Church, the Western Orthodox Church, and the Church of Jesus Christ of Latter-day Saints participated in the service, as well as representatives of the Utah AIDS Foundation and the People With AIDS Coalition of Utah.

Following the service, a candlelight procession wound its way from the cathedral to the Arts Center on West Temple to mark the three-day display of the Names Project Memorial Quilt in the Salt Palace Convention Center.

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#### DOCC under New Auspices

SEWANEE, Tenn. (DPS, Apr. 13) -- It has been announced that The School of Theology Extension Center at the University of the South will soon take over management of a successful Christian education extension program founded and operated since 1975 at Trinity Episcopal Church in New Orleans, Louisiana. The program -- originally called Disciples of Christ -- will be known as Disciples of Christ in Community (DOCC). Disciples of Christ has been used in nearly 100 parishes in the Southeast. It will join the Education for Ministry (EFM) program at Sewanee's Extension Center.

Although the program has had a name change, it will retain the basic format and content it has had since its inception. The

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beginning course consists of 30 weekly presentations, usually led by the rector of the parish in which it is being used. Following each lecture, the group breaks into smaller components led by trained co-leaders.

The basic plan for the DOCC presentations was prepared by the Rev. John Stone Jenkins, former rector of Trinity Church, New Orleans.

"The format allows people to experience in a group the faith to which they witness," said Jenkins. "Those who participate in Disciples of Christ frequently have a better sense of belonging to and participating in the Church, appreciating the meaning of worship and personal ministry so important to the total Christian community."

The beginning program is called "Basic DOCC." Additional courses include "The Book of Acts," "The Hebrew Scriptures," and a study based on Our Story According to St. Mark, a book by the Rev. William Barnwell, associate rector of Trinity Church, New Orleans. Another course in the series is based on Flannery O'Connor's Parables of the Kingdom, and several other courses are being developed by Barnwell and the Rev. Samuel Lloyd, chaplain at the University of the South.

The Rev. Carleton Hayden, director of Education for Ministry, said the founders and coordinators of Disciples of Christ were interested in the administrative and promotional support Sewanee's Extension could give the Trinity program.

The staff of the Extension Center view DOCC as a complementary program for EFM. They say that DOCC provides a high-quality program for persons who are not able to make the four-year commitment to EFM.

A training center for DOCC presenters and group leaders will be offered June 4-9 at the Kanuga Conference Center near Hendersonville, North Carolina. For more information, write to Margot Logan, Trinity Episcopal Church, 1329 Jackson Avenue, New Orleans, Louisiana 70130.

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